

R E V I E W.

Thursday, May 28. 1713.

THESE are the unhappiest Times that were ever seen in this Nation, with respect to the Spirit that rages among us : He that can think of what it will end in, without great Concern for his native Country, must have little Compassion for his Nature, and less Affection to his Posterity, than a Christian ought to have.

We have a Peace with *France* newly proclaimed, yet we have no Peace among our selves, nor will we reap the benefit of what may be good in the Peace, because we find some things which we say are not so ; have long ago, and very often given my Opinion of the Peace, told you what a Peace might have made Religion safe, Liberty flourish, Trade increase, and the People happy ; but I never saw any of you, either of one Side or other, either *English* or *Dutch*, load yourselves with Concern enough for the Cause of God and our Country, to close with the Terms.

It was always my Opinion, That King *William* laid down the true effectual Measures of procuring the Tranquility and Prosperity of the Protestant Interest, but we have been busy in pulling down and setting up Parties at Home, rather than opposing formidable Tyranny Abroad, or erecting proper Securities for *Europe's* Peace.

And what is all this to us now after the Peace is made ? I never thought it the Duty of a Christian, much less of a Subject, to enflame the Nation, and interrupt the Peace of my Country at Home, because our Governours have not done as I would have them ; Peace is naught, say we ; well, I am sorry for it, wish I could make it better ; but good People, for Gods sake and for Religions sake, for your own sake and for your Childrens sake, let us not make it worse.

I have laid it down as a Maxim, and what ever you may do, I assure You, I shall always square my Conduct by it, That let the Peace be in its Condition what it will, we may make it better or worse in its Consequences, as we please to manage it and ourselves : Nay, shall I say farther to you, two things, I believe may, as we please, be the fruit of our Conduct at Home, relating to the Peace.

1. Would we unite our Parties, cool our Heats, cease our Divisions, and joyn, even where we

may, and can, and ought to joyn one with another for the Publick Good, we might effectually disappoint the hopes of all our Enemies, as well *Jacobite* as others, and put it out of the Power of *France*, *Rome*, or *Hell* it self, to make this Peace fatal to us.

2. If we will pursue our Party Feuds, go on in that enraged manner, that we have for some time done, and abhorring Peace, be ever flying in one anothers faces, reproaching the best Designs, condemning the justest Measures, and forcing People into Measures they never designed ; we may make the very Steps which ought to be our safety, turn to our Ruin, even whether the Government will or no.

EUROPE has been over-run with Blood for above 20 Years ; the little interval of *Imperfect Peace* we formerly enjoy'd, was scarce felt, when the Drums beat up for Soldiers to renew the War : One would think, the very length of the time should have made Peace welcome, but it comes with so much Discontent, such Feuds, such Heats, and such Divisions of Parties among us, that whatever the rest of the World may do, WE are sure to have no Peace at Home, nor the Benefit of the Peace Abroad.

We talk much of the Protestant Succession, and many People who have in themselves little Affection to it, make a great noise to have it be the *Shibboleth* of their Party, as if none could be for the Protestant Succession, but those who distinguish'd themselves by keeping up, and keeping open our Breaches and Divisions ; but let such People remember, it is Union among our selves, and General Concert at Home, that must bring in the House of *Hannover*, or nothing can ever do it : If Peace at Home be banished, if we continue divided and broken into Factions and Parties, will this be for the Interest of the Protestant Successor ? Is this the way to bring him in ? Is this the way to form his Interest here ? Or, is it the true way to ruin that Interest which is already form'd for him ?

I am not afraid, notwithstanding the Calumnies of private Enemies, of being charg'd, or suppos'd to be writing against the House of *Hannover*, the whole Tenour of my Life, and Writing has been, and will

ever be my Defence against such an Accusation: But believe me, Gentlemen, you that talk loudest for the House of *Hannover*, but at the same time endeavour to divide the Nation, keep up your Party-strife, and foment the dreadful Spirit that now reigns among us; you may flatter your selves as you will, but you are the worst Enemies the House of *Hannover* has in this Nation, and such the Successor will one time or other esteem you; you are fighting against the Protestant Succession, with the worst Weapons in the World: Would you have the Elector of *Hannover* come hither, *supposing the time come for him to succeed*? I say, would you have him come, rather by Blood, rather by the Sword, than by the Peaceable united Voice of the Nation? Is it his Interest, to find us cutting one another's Throats for him, or to have us All with united Hearts and open Arms receive him? And how shall this be, if we do not think of some Method, to cool the Party-Rage, that burns in the Bowels of the Nation?

Do our Divisions and Heats discourage the *Jacobite* Interest, or increase it? For God-sake, good People, consider upon what is it at *this time*, that the *Jacobites* build their hopes? Upon what Foot does their Interest stand? The *French King* has abandon'd them, *has engag'd the Pretender* shall never return into his Dominions, *has pledg'd the Faith and Honour* of all the Kings of *France* that shall come after him, against it; *has solemnly Capitulated*, that he will never aid, abet, assist, or encourage him, or any body else in his behalf, to attempt to disturb or interrupt the *Protestant Succession*; the *Jacobites* themselves despair of his assistance, nay it would be the ungratefullest and unmannerliest Thing in the World, for the *Pretender* himself to own that he had the least hope that the *French King* would ever assist him; for it would be to suggest, that he regarded neither Faith or Honour, the Majesty or Word of a King; and *this*, whatever it would be in us, *it must be allowed*, would be very base in the *Pretender*, for whom the *French King* has done so much; so that the *Pretender* himself cannot form or build, or at least own to do so, any hopes of his Interest here upon the assistance of *France*; and if you examin into the *Jacobite* Measures, ever since their last fruitless attempt in *Scotland*, you will find their hopes are all founded upon the Policy of their Conduct here, their managing the fluctuating Temper of the *British* Nation, their raising of Factions, Strife, and Divisions among us, and thereby disabling us for any Resistance when they may think fit to make the Attempt; the filling us with Strife, Jealousy, and Distrust of one another, and thereby weakning our hands, this is their hope, this the Scheme they have laid for the restoring the *Pretender*.

And what shall we say as to the probability of their Success in this! While we are tearing one another to pieces, and stigmatizing one another with,

you are for the Pretender, and you are for the Pretender, such a one writes for the Pretender, who perhaps his Heart never entertain'd a Thought of it: Such a Minister of State is for the Pretender, when at the very same time he is tying up the Hands of others from Assisting the very Pretender that charge him with Favouring.

How shall all these contending People, who now abuse one another about the Pretender, and reciprocally charge one another with being against the Interest of the Protestant Succession; I say, how shall they join together to bring in the House of *Hannover* when each shall be jealous that the other shall betray him to the Pretender! How will they March together to Fight a Jacobite Army? And into whose Hands shall the Protestant Successor trust himself when he may justly be at a loss to know who are for and who against him?

In short, it is Peace among our selves alone, that can forward and carry on the Interest of the Protestant Successor; and they who decline such a Union let them talk never so loud of their Zeal for the House of *Hannover*, they are, in effect, the worst Enemies, both to their Country, and to the Protestant Successor.

I doubt not the time will come, when you will all be convinc'd of this Truth; God grant you buy not that Experience at the price of Blood! And that this Strife of the Fathers may not cost the Lives of Thousands of our Children: We have paid a great Sum for the Revolution, I do not say it was too dear bought; but this I must say, That there was a time when, had our Fathers been wise, it had been obtained without Blood, and without Experience, and, I throw, ye will not say it was the Wisdom of our Fore fathers, to lay the Foundation of this bloody War in their Omission.

One would think I need not explain this, or say you, That had the Bill of Exclusion been past, all the Blood and Treasure which the Revolution has cost us, had been saved; and why was not the Bill of Exclusion past? Was it not all owing to the Party-Rage of that Day? Did not the Fury and Strife of Whig and Tory, the Division between Liberty and Property, against Hereditary Right, Passive Obedience and Non-Resistance; Did not these break the united Strength of the Nation? Subject our Laws to the dispensing Power, our Liberties to a standing Army, and our Religion to Popery? And thus *England* was brought to a Necessity of craving help abroad, to restore those Liberties which, had they been united in their just Defence before, they had never lost; and what Blood and Treasure has this cost us?

Such Fools were our Fathers, so dear have we paid for their Folly; such Fools are we now, and how dear our Children may pay for it, God alone knows.